

*Collected as perfect & the
Not mentioned in America*

HISTORIA DE DONNE FAMOSE.

Or

The Romaine Iubile

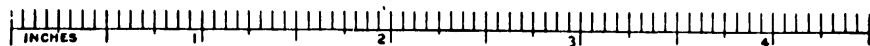
which happened in the
yeare 855.

Disputed lately, that there vvas a Woman
Pope named *Joane* the eight, against all the Iesuities, by
a *Germane*, but especially against *Rob. Bellarmine*
Father of all controuersies, his Treatise
De Romano pontifice. lib. 3. cap. 24.

Nevvly translated into English.
In Honorem & splendoris.



Imprinted at London for Edward Wbite,
and are to be solde at his shop, neere the little
North doore of S. Paules, at the signe
of the Gun. 1599.





Historia de Donne Famosse.
Or the *Romane Iubile*, which
hapned in the yeere.

8 5 5.

THE Iesuites being a new kinde of Sacrificers, and of mystery inungers: first in our age at *Venice*, of a certaine Spaniard a souldier (inriched with rapine and spoyles, without any religious restitution made of his wronges done) they tooke their off-spring. And they of that Pope *Paulus* the fourth were well approued, being apparantly worthy of such an Author: And therefore nothing deseruing the fir-name of our Saujour Iesus, because they being male-content with the common commendable name of the Christians, doe vsurpe the tytle of Iesuites. Toomuch are they fruitefull and multiplying in our soyle of *Germanie*: But God wot only for the rooting out (as the swine vse) of the Cockle from the Corne, the very Tares and Darnell of all Heresies. And so to reduce wandring sheepe, wauering and lost into the soule and lap of theyr Mother Church. That no where but many of them are prepared and bent, that as soone as of one or an other forerunner any denne or starting hole is praeoccupied, by and by all the residue flocke thither.

A certaine Prince of ours did therefore nothing fondly after this manner iesting terme Iesuits, or rather as o. her

The true History

men after their deserts fittie terme them *Eſauites*: reſemble them vnto thoſe lice which of a ſecret part of the body they uſe to offend, were called for their offence inguinals or Crab-lice, of which kinde euen of one, there remaining preſently innumerable propagation & multitudes of iſſue are ſtirring: a fit comparison for ſuch a ſlocke. And not vnlike he did compare them vnto a game at Cardes in the which the gamſters like Loadam play, and bring them ſooth laſt, that are of moſt price, to beate downe the aduerſe party: or like the Aſe of Harts at Mawe (the game is called with vs *Kumſſich*). So the Pope with his ſiue fingers, the Ieſuites now at laſt when all is gone in *Germany*, ſending ſooth his craftes-maſters of Embaſſage, vnto the late loſt authority heere, thinketh eyther to recouer the game, or to ſaue the reſidue in his deuiliſh hand. I name the Sacrificers, although this their owne words, as they ſignifie by the expurgatory index, and booke of reprehension, they would elſe where to be now left out, affecting rather as Lords to heare themſelues exalted to the ſocietie of Ieſus. But I was about to name them Monkes, ſaue that is vnproper, yet Monkes, ſuch as Franciſcanes or other orders of the beggers, are called vnaptly Monkes, when they uſe nothing elſe but onely a lingering life in frequent and rich Citties, where the profit of vagrants is fruitfull, there they make their neſtes neere to ſome Granar, like to mice or rattes: *ut prodas ſeipſum ſeres*: yet they differ from Franciſcanes not onely in veſture or garment, ſhauing of their head, and in other apparrell of the body, leſſe abſurde and monſtrous, and leſſe enuied, and in hatred leſſe abhominable, euen with the commons of our laud. But alſo in this, that whereas they at mens doores by exacting of their reward, and by parceling a peece, require their bodily ſuſtinance, the Ieſuites more ſtately in Biſhoppricke and Abbies, rich and well regarded, do ſpend their dayes, and doe receiue from thence by large ſummes, their whole prebends or maintenance, the Franciſcanes for this their beggerly

of Pope Jone.

gerly life, they are rather leſſe acceptable in neighborhood & Scholler-ſhip, to the Biſhops and Abots, and to thoſe number of Princes which are too too much obſequious and faithfull to their Sanctified Father. I feare me they would it were to the detriment and utter looſing and perdition of our Country and vs. Not alone, for that part that dependeth and to pure & innocent religion belongeth, the which they no leſſe then *Eſauites*, murderers of Mariers, wiſh to be oppreſſed, nay wiſh to be extinguiſhed, yea with al that part that belongeth vnto our Politique State & gouernment, of which theſe *Simones* are triers and betrayers, openly bewraying their bad cauſe, & ſecretly betraying our good, vnto their Italianates & other ſtrangers vnto vs, by reaſon of our rites of Eccleſiaſticall gouernment & amendment, & our abiection & reiection of al their pontifical monarchy & yoke, for their attention & intention, to recouer vs vnto their priſtine & olde ſtate of gouernment called now *Tyranny*. Moſt like are thoſe *Eſauites*, if not more like vnto thoſe cowed and whooded beggers in one thing, for that preſſing themſelues into the Courtes of our Princes: yea & into the nurcery too, they obſerue, harken out & require to know what counſell is in handling what matters are one foot. that ſo their news to their betters may ſtrike a ſtroke in Princes mariages, may moderate the elections of Biſhops & Abots, & may diſigne in the common wealths as yet Popiſh, both conſuls & other Magiſtrates, with their priuy perſwaſions, & ſecret inſinuation of nature. To this purpoſe, they propoſe their venomous & ſecret inſinuation into the familiarity of the chiefeſt of thoſe Citties by whom they may vndermine the ſecrets of their gouernment, which knowne (if it be knowne worthy) they ſignifie it to their great Maſters & Lords. Vnto which pollicy of fiſhing, ſowling & hunting after mens ſecrets, noe one engine and wile doth more fit then confeſſion, which we call auricular or rather occular, al witneſſe may be, which vnto this uſe ſo like.

The true History

like a bayte they retayne and defende it, and to be so necessary for all Christians, as they are for their Mystagege and Prince of Sacrificers, who in the beginning haue sworne to doe it to them. And furthermore whether in chastitye they doe preexcell these poore Whood-men or no, it may bee doubred (not without cause) sauing that sometimes at the Alter, whiles they misliffe themselves and others with the Masse, whiles they preach in the Pulpit, whiles they teach in the chaire, then they appeare to all men to be continent.

And moreover if it be a branch of chastity, voluntarily to sweare and vow a single life against God and nature, and euery man not to haue his owne wife, who then dare deny these *Esauites* truly to obserue chastimony? O but so many societies, so flourishing a multitude of youth, of liuely youth, securely, finely, wantonly liuing: which one, may meete so neare, so faire, as if they were brides, so vegetatiue, with such a habit of strength, as if they were Champions; such shall we say purely to leade singleness of life? hardly will it be belceued of any who know the stimulation, (will say tis simulation) who know the force of inhumane nature vnto generation, to bee diuinely inuested in them, as all things else, will they thinke, will they vnderstand it? For note what flagitious and prodigious, and wretched lust was reuealed in the Colledges of Priestes, in the dences of Munkes, vnder a pretext of continencie vttered: shall wee not now thinke they wrestle as weakely with their insuperable nature? In our owne Country of *Germany*, in *England*, in *Denmarke* and other places, where they were looked into, espied and meritoriously abolished, it is a thing so tryed to be true in them, so notified that there neede no more words to proue it.

Neyther is it enough for these new Hypocrites to cloke themselves with this simulated and false chastery, and by it to sell themselves away in vaine ostentation vnto the foolish

of Pope Fone.

lish credulous vulgar people. But not content with this, they defraude the Ministers of the reformed Churches, proudly and disdainefully, of their good names, as if they were incontinent and effeminate with their owne wiues, terming their children bastards, because they feare God doe yeelde to nature, the handy-worke of our good God obeying it in chaste matrimony, liuing married, (a remedy for that onely sinne, and an onely remedy for that sin of lust) and doe beget issue, and doe well bring them vp, and take care for their families, and for the most part do with great difficulty, care for them, and doe tolerate the matter with godly sorrow, while they without all oeconomicall and householde griefe of minde, or molestation of life in the commodities thereof, (without all discommodity) liue in abundance of pleasures, delicacy & riotousnes: Whence it is that necessarily must ensue (a consequent of time) that they acte these things warily and couertly, vntill time reuealing all thinges, doth also bring to open light and open shame, their misdeedes, euen as already with vs the filthy and vnciuil lustes of the Monkes, are at such a height gone vp, that they appeare to all men: wherevpon late fame of two in *Polonia* being *Esauites*, it is deliuered to vs that one of them hath brought forth a childe in their walkes: many neuer suspecting it, yea many malevolent and back-biting our religion, haue thought it very agreeable, and recounting the condition of such a society of two and no more, and remembering the like euents in the Monkes, especially in wandring runagates, & land-leapers with their beggery, haue graunted it might be true: Neyther, yet is this rumour supplanted out of all mens mindes there from suspition: albeit by the Kinges owne edict, it was forbidden, any such wicked euent to be misdeemed of two so holy Fathers. But thought they say is free. As perhaps neyther doth this seeme a fable altogether vaine, nor can many bee so easily dissuaded from that was said lately

The true History

lately to be seene in the towne of N. in a certaine Canon-
call house of a Canon there, *A Jesuite was giuing her child*
sucke.

These men do imitate the *Esauites*, these former Munks
in this thing also, that with no lesse happinesse then dillig-
ence, they allure younglings, young men, ingenious, swift
and full of speeche, and many (in good time) not defor-
med, but wanton *Gammades*, and prophane *Janes* cup-bea-
rer (*procul a phano*) they know what secrets I meane, and
also some more fortunate, by whom to the society of poore
Iesus much profit may rise, by their institution and nurte-
ring of such, borne as it were disastrousse, they intise them
into the cod of their net, by the which a perpetuall Semi-
nary is supplied, increasing with old men & their merits,
and the merits of them dead succeeding others. For the
institution of their Seminarie and discipline they are to be
praised, for that diligentely they instruct them in the
tongues, and in Artes (but that onely in the seauen liberall
Sciences): More were they to be praised, if they did it to
instruction, and sinceritie, and pietie, to the defence and
conservation of the kingdome of Christ and his glory, not
vnto Antichrists Idols and tyrannie, to be strengthened and
confirmed on their side for profit and honors sake. Such
are these and all other their deeds, full of guile and fraude,
full of their trecheries, onely right and well tending, that
with the shape of this good, which is altogether great in
approoued gouernment and right discipline, they may by
little and little accustom the worlde (harlot like inticed)
vnto them, and once againe vnto the pontificall Maestie,
and to his worship. Meane while what do they? they in-
due the tender mindes of the youth of the pontificalitie;
it is of corrupt religious doctrine, and corrupt loue, with
hate and apostacie, of viter forsaking of plaine and sincere
truthe, which neuer after they vnleane nor leane: for
whata then thinke you of such men not seined nor coloured

*Mundum
pellicum.*
For *Pellicio* is
with blandish-
ment to intice,
therefore the
whore of Ba-
bilon is called
pellex quasi
mundi.
A Gel. lib. 4.
c. 3.

can

of Pope Jone.

can be performed, who in so great and daylye a light of
Christianitie already restored vnto vs (notwithstanding)
employ their diligence to darkenesse: all their wits, yea
and all their erudicion, induouring to defend the same,
who in so manifest deprehending, yea and open detecting
of the high Priests of Rome, of their houshold, and all
their clients, of their sliding backs, apostacie, and fraudu-
lent religion, shrouded vnder soyson of truthe, a tinsoile
of deceit, practised against the people of so many ages,
notwithstanding, they would defend themselves to be
men, and men for all this good and holy, the standard bea-
rers of pietie, and most worthy too, vnto whose trayning,
whose precript order, men that are men indeed, must
obey: thus they perswade the vnskillfull and fatuate com-
mons to beleecue.

This verily is the induour of the sodalitie, the felow-
ship of *Esau*, and of others his fellow seruants, more then
diuelish, by which no more worthy nor efficient waye to
deprave or ouerthrowe the doctrine of the church, could
be premeditate and vsurped, because they not onely call in
question, degrading certaine of the latter writers, such as
Stapulensis, *Erasmus*, *Polydorus*, *Capino*, *Caspinarius*, and
others, these sometimes not reuerently reporting (like men
of better note) against their pontificall and the wildes, ty-
rannie, pride, disdain, and riot of their Priests. And not
resting there but in all vnrest and disquiet, they would
musse vp the mouthes of the auncient Fathers, being the
better sorte of the interpreters of the holy Scriptures. And
because they are wholie against their pontificall opinions
and Monarchie (of which these knaues the *Esauites* pub-
lish themselves in profession, to be the very *Atlas* and
Axell-tree to vpholde all) in our age in a manner their
Bookes haue beene Printed after the ouldest examplar
in written hand, sought forth, perused, and with the
most noble diligence and incredible labour of *Erasmus*

B

and

The true History

and others, most learned men, renewed from their defects, repurged of the written faultes by their side committed, and thereupon Imprinted at *Basile*, and else where faithfully and truly, both *Augustine*, *Jerome*, *Cyprian*, *Hillarie*, *Irenaeus*, *Chrysostome*, and others, whose names they haue not signed in the booke of life, but in their expurgatorie Index, their censure of the whole world, most perfidiously, wickedly, heinouſſie, and all vngodly: some of these bookes they mayme like a headlesse trunke or stocke, some they deprauē, some they increase, some they decrease, euen agreeable for their owne purpose as they please. And these by their owne types and formes, their owne Printers by the mandate of their Prince of the Apostles, and by the vnder commaundement of other Princes, footmen to the Prince of Rome, Pages to the pontificals, they empreſſe and set them forth, intending guile, foule fraude, and sacriledge, to all the Christians, both present and in future time hereafter, and that onely to recouer and vpholde the stature of the Idoll and of their Lorde God the Popes authoritie, power, and his grace. Which vſurpation of theirs, both by the Apostles owne writings (which I feare n e in time they will also ſet vpon to corrupt too) and by the Fathers auncient monuments, are oppugned, are ſlided from their first creation, in as much that they may see themselves ouerthrowne both horse and foote. O worthilie worthy, that for this so great wretchednesſe, wickednesſe, and sacriledge, of vs Christian people to be stoned to death, but more, in a more feeling fashion, is the maister of them *An-*
resignatus worthy to be dragged a long Rome on the *Ge-*
monian sled. And thus by reason of these capitall fallacies the *Esauites* both Bishops, Abbots, yea and the Princes of our prouince, pluck downe to ruine noble and riche houses, vnbulde them, to feede these with the fattest and fairest Prebends: and thus they nourish that serpent *Columbus* in their owne bosomes.

Therefore

of Pope Jone.

Therefore to conclude them, behold, behold, I beseeche you, and lend an eare too, with what studie and industrie Parasites execute their office, affirming by demonstration (the best argument that is) on euery side, by all meanes and wayes, their absolute and perfect sanctimony and holinesse, the inuolable maiestie of their Lorde: insulting and singing according to the Prouerbe *Canentes Vernaculum*. *Canentes Vernaculum*, that, Chanſowne, Chanſowne, of whom they are fed. And they dare too derie a trueth, confidently, impudently being compelled therevnto, as it were inſolded in grauell, with the arguments of the storie, the veritie, whereof almost for the space of this eight hundred yeares, euen in the Pontificall kingdome (in Rome) was neuer doubt made, or disputation of controuersie of any man offered before, but that all the libraries with one concert with one voice speaking, affirmed the faith of that historie. Now at last and at least forsooth, it is called in question, brought vnder doubt by adulatory Parasites, like they *est pessum* perceiue the person, and the adored maiestie, to be despect *Cortina lebes-* and despised, and amongst many other matters, their own curtaine and wilde theater set open, & the storie to be penned and plaid, stired vp and preferred more liberall of late *Seneca* *nunc Comus* *cesset adul-* then euer before. And marke the storie followeth. *ria* *Kopus Dem*

About the yeare of our Sauour Christ 855. *Lotharius* *panim: pro* being Emperour, the sonne of *Lewes* called *Pius*, it happened to the holy sacred, and sacred holy Catholique and Apostolique See of Rome, to the Columnes pillars & Standards beares, to the hinges & Cardinals (if so be there were any hinges to their doores or cardinals at that time) that their holy spirit, who in all their counsels is present euer, absent neuer, so as to erre, to be deceived, to slide in any matter, they say of themselves they cannot, in some enomies their spirit serued them, deceiuing themselves, whether of ignorance or of purpose, or busied about other matters of more import, he suffered them in their creation and

Scala Gemonia were the sleds for the damned in Rome. *Cor. Tacitus* they lay in *Augustine*, in the thirteenth region of the Citie.

The true History

consecration of a new high Priest, inwardly, outwardly and most ridiculously to erre, and to be shamefully deceived, in choosing without any discretion of sex a female Pope instead of a male. For *Leo* the fourth being deceased, an *Edile* and *quaestor* very industrious, (the Consultation for a successor being propounded) there was conversing at Rome, one as it appeared, not one but two, a certaine young man a Germaine borne at *Mons*, named *John English* in Scholes, in some places and withall in Greece brought vp in erudition. He or she, in wit, doctrine, eloquence, manners, habite, and comlineffe of body, to be admired at: at a worde, such an one, that the Primates and chiefe men there in Rome were benevolent auditors, and did heare her in certaine Scholes where she red, there: and by their endeouours and sentence, she was preferred to the sacred Senate, designed and made a woman high Priest, in the steed of a man: so many prudent perspicuous sages, so many eyes and noses being by, yea without any admonishing of their holy spirk, so as they know not the womans sex from the mans, no not by a beard, which though it had beene raised after their owne fashion, yet me thinkes the stubbes should appeare, no not by voyce and other notes and tokens hidden and vnkowne. At last the fallacie was bewrayed in this plaine euent, In that her delicacie of licence to do what she list, lasciuious nature admitted into her embracing, eyther a Cardinall or some meaner man more familiarly, by whom she was begotten with childe. When her time was almost expired, & her next neighbour the birth day was at her hand, so imprudently as a Heigh-fer not expert in her first calfe, on the day of their litanie and Procession (as they call it) she walked forth, & falling down in the very publique walke amongst the wholerous, (belike expressing her estate, they left her forlorne) there with dolor and paine, she brought forth her first begotten, and so in the child-birthe they both perished.

This

of Pope fone.

This story the *Esauites* contend against, & would haue it to be a fablement, and so many of integrity, graue writers in whose consensets and momoments, it is expressly red, they reprocure so vaneuerently, so arrogantly, both of vanitie and falshood, and that not for truthes sake and affirmation thereof, so much as for that, where soeuer anything maketh against them, they doe adulterare or suppress it, (as I shewed before). But this is because they would wash away the blot, and guilde their worthlesse copper (Pope) from this crime, in this our latter age reiect, and thrown into despect, and ignominie for their Romane *Hierarchie*, the foundation wherof in perpetuities, euen from this time vnto the succession of *Don Petrus*: (for *Petrus* himselfe was neuer at Roome) they would scite and deriue it: which rope of sande made like a chayne broken, by reason of this woe to man, dolefully they brooke it, being desirous to haue it to remaine in integritie, linked with their petty degree.

In former times, bookes of such Histories were red of fewe, and they that might read them, they in honour and grace of the Triple Crowne, of the Vicar of God, vpon the earth did dissemble them, and retaine them in silence, as a thing too shamefull, not onely euill but absurde, and to his estimation and glory, a great detriment: now the *Esauites* vnto whom as vnto triers or olde souldiers of the rereward, the sum in grosse of regaining and reuenging from all vice and fault, the Maestie Pontificall at this day is deliuered, will perswade vs with their loquence that this is a fiction, and that no such thing could be. Albeit vpon the matter, there is no great moment in it, whether it bee a fable or a verietie, of this Pontificall and Great-belly: yet to expresse in this pageant, their harlots foreheads, and the whoores faces of these Parasites, and how much in other great matters they are to be beleued, and trusted vnto, and that men may be warned and armed, the

The true History

the more from their frowde, I will with Gods helpe, truly repeate the breuitie of *Historiographers*, as many certaine as haue beene scene of me, their testimonies. the matter in fact (not a fiction) and affirmed, and confirmed by them, which being red, let any (toute and iust arbitrator) censure, whether more faith and credite, is not to bee ascribed vnto the tradition (old and concentering together) of so manie excellent men in pietie and integritie, or rather vnto the deniall, new and neuer heard of before, of a fewe fresh Hipocrites and Gnathos, denying what they lust, and affirming what they lust, in fauour of their owne

Radul. Flami-
cus, by y course
of nature,
might bee at it,
8c 10 10 10 10
as when they re
fer his age vnto
930. the fact
was done 75.
years before
hee dyed, if this
reference bee
true in 855.

Maister. Of al that truly are read of the men of our time (as I suppose) the most ancient writer of this Feminine Lord, is olde *Raphe Flamiensis*, a benedictine Monke, alleadged in the centuries of the Ecclesiasticall Historie, and whom *Trithemius* termeth a brieue Cronicle, which the Authors of the Centuries name *Polycronicon*, they say that he writ it, referring his age vnto the yeare of our Lord 930. my selfe haue not yet obtained the reading of it: but they seise the fifth booke of *Radulph*, Chapter the 32.

To produce the first that I haue red, I haue *Marianus* after his native country surnamed *Scotus*, whose honestie and veritie by this may be esteemed, that the fellowship of the Benedictines, both *Cullin*, *Fulda*, & *Mons* receiued him, and struing with entertainment, at his first coming into *Germany*, where he dyed *Anno Domini*, 1086. He in the third booke in the sixt age of his Cronicles in fewe words sheweth the matter to be so ignominious, and especially in that time, not to be ripped vp, nor heaped vpon; yet of all faithfull *Historiographers* not to be pretermitted neyther, in brieue, he saith thus. In the yeare of *Lotharius* the 14. the woman *Jane* succeeded *Leo*, for two yeeres, five monthes and foure daies. This testimony of *Marianus*, the *Esauus* doe cleare and make light of, because in their manuscript bookes it is not extant. But with

of Pope Jone.

with what face can these falsaries require, that in this matter or manner, can trust be giuen to them? who themselves in describing, omit what they lust, and things that other men write, some they eate out, and some they blot out. The Coppy which the Printer of *Basile* did imitate came forth of the Librarie of the Colledge of Saint *Bartholomewes* in the City of *Frankeford*, by the commandement of the Bishop of *Mens*, in which exemplare, these words (which they deny to be in their coppy) were found cōtexed. With like fidelity, they denie this story also to be found in a certaine olde booke of Cronicles of *Sigisbert*, a Monke, which in all other his bookes are expressed, and are to bee read in this manner. Fame reporteth that this *John* was a woman, and knowen familiar to some one onely, who it seemed embraced her, being great with childe, she was deliuered being Pope. Wherefore some doe not number her amongst the High priestes: Therefore he maketh no number of that name. *Sigisbert* liued in the time of *Henry* the fourth, about the yeere of our Lord God, 1110.

I finde next vnto *Sigisbert Martine* surnamed of *Polone* a Monke, of the order of Preachers, penitentiarie vnto Pope *Nicholas* the third: after Archbishop of *Consentin*, at the yeare of our Lord 1320. whose Narration of *John* the Pope, is this, *John English*, borne at *Mens*, late in the Seate two yeeres and five months, he dyed at *Rome*, and all the offices were void the for one month. This *John* as it is affirmed was a woman. And when in her childhood of a certaine louer of hers, shee was brought to *Athens* in mans apparrell, shee did so profit in diuers Sciences, that no one was found to bee comparable vnto her, in so much that afterwarde shee reading at *Rome* openly, obtaigned great Masters to be her schollers. And then in the City she

coppy, and that they knewe *Sigisb.* owne hand 500. yeeres since written: it were a miracle if they suffer any coppy, now to remaine in their Territories much lesse in their Libraries, therefore I beleeue *Bellar*, and *Mollane* both in this.

I remember I
haue scene this
in *Sigisb. Ciem-*
blu. Mito Smith
a famous Doc-
tor, shewed me
the booke prin-
ted at *Paris*.
Nor am Iigno-
rant that *Bel-*
Larmine answer-
eth in *ipsum Si-*
gisberti, *uery*
may non inue-
nitur: but

without witnes
that it is *Sigisb.*
owne hande,
written now a-
bout 500. yeeres
since onely on
John Molane
lately liuing
Doctor of *Lo-*
uaine who it
may be plucked
out the lease:
now is ready to
swear with
Beilar, that it is
being not in the first

The true History

being of great fame by her conuersation and science, by counsell of them all, she was chosen to be Pope: But in the Papall seate by her familiar friend, shee became pregnant with childe, yet vnskilfull of the time that women recon for their birth-right: when shee was tending her iourney from Saint *Peters* vnto *Lateran* (the Popes Palace) being inuironed betwixt the *Colosius* and Saint *Clements* Church, she fell in labour, and was deliuered, and afterward when she was dead, she was buried there, as it is said in the *Colosius*.

Now because that my Lord the Pope, dooth alwaies shunne that place, that way: it is beleecued on all sides that he doth it for detestation, and hate of that fact. Neyther is it put into the Catalogue of the holy high Priestes, as well for the sex of her womanhood, as for the deformity of so fowle a deede. These same wordes wholly in a manner are tobered in the booke of *Richard* the Monke of *Cluniacensis*, the tytle whereof is, *The number of the Romane high-priestes, which is kept in the Librarie*. Which words a man very honest certainly tolde vnto vs, that he saw them at that place written (being there) about sixteene yeere agoe. *Richard* was before *Martine*, and was his antecessor a hundred and fifty yeares, vpon *Trithemius* report.

This same expresse and so cleare a narration of *Martine*, the Popes owne penitentiary, which office is not a little credite among these vaine Paper-puffed men, in which he behaued himselfe so, that for his reward, he was indued with an Archbishopricke, by the which no body could be more certaine of the Actes and Histories of the high Priestes then he might. And yet these *Esnites* (chiefly *Belarmine*) do enuie still that before *Martine Polone*, not to be betrayed, this to the memory. But haue you not marked how both *Sigebert*, *Mariane*, *Radulphe*, and *Richard* were all before him: yea and many more out of whome he

of Pope Jone.

he but gathered these and other things too, as hee himselfe in the Prozme, beginning his Chronicle doth well signifie? And besides that *Mariane* in the verie entry of his worke doth rehearse, out of whose monuments hee heaped vp this story, who were eyther all of them interred then, or else done to dust some where, or being dead, they were dismembred and lay hid, not any alieue. But if it were true that *Martine* was the first that ever commaunded this to writing, shall we therefore thinke it to be a fable? Many things certes in stories both diuine and prophane we read of, the which their owne Authors hauing heard it of olde men, their elders and betters, did first before any others comprehend it in writing.

And should we therefore doubt in ambiguitie of the truth of all these writers and matters? *Anastafius* the keeper of the Librarie (they alleadge with others) in that same time suruiuers being Chroniclers, doe make no mention of *Jone* the woman High-priest. As though all men withheld it, and as if no man, in his secret opinion and iudgment, could thinke it a thing so vnworthy of the Pontificall seate (euen at which themselves blushed) but would not be content to passe it to the sinke of obliuion in silence, to all posterity, slumber, and funerall, of such a fact. As touching certaine Greeke writers *Zonaras* and others, that they did decline (as the *Esnites* suppose) from their institute purpose, and that it was proposed by them only to handle the matters of theyr owne Emperours and Churches, and not of the Romane High-priestes, and for their hatred this cause of shame they opened. O but doth not *Leonicus* (*Chalecondilas* an Athenian in the sixt booke of his Demonstration of Histories, rehearse the manner and rites of the electing and proouing of a new High-priest? *Kathikon di v' aipdion tri enpndes lrtai l'gous, &c.* *deuolition* That is, they place him who is chosen vpon a fell hanging an open hole, by which his golden fleeces, hanging
C
downe

The true History

downe, of some one deputie to this office, they are handled, that it may be knowne whether he is a man: for they perceiue that in times past, a woman crept into the See of Rome, because her sex was not discerned, (and therefore almost over all Italie and the western regions, the men doe apparently shauie their berdes.) And when she was great bellied, shee was going to a certaine sacrifice, and there brought forth her infant in the view of the people, whereupon for sure knowledge, and no doubt, they handle the manly parts, and he that seeleth, cryeth aloud: *A man is our Master.* And now I will not alledge that their arguments of authoritie, brought in negatiue, and to drawne forth (according to the Logicians) is nothing worthe. As for example, if you reason thus: *Frisingensius & Vrbergenis*, who then liued, did neuer remember vs of that inhumane, and more then *Scythian* insulte and reuenge of *Alexander* the third, in which he spurned *Frodothe* the first Emperour of that name, prostrate before his feete, exclaiming in the troope to a circumstance of his flatterers, the Psalm: *Thou shalt make thy perambulation upon aspes & Basiliscus, &c.* Ergo, they that did write of this doe make a lye: a fund argument.

An other objection of *Bellarmino* is, that the writers of this storie differ amongst themselves whether she were borne in England or at *Mons*. Alas alas, *Martine* dooth not so write as they caull, that England was her native countrie, but that shee was surnamed of England, being borne at *Mons*. *Iohannes Anglicus*, natuall *Moguntinus*, and not as *Bellarmino* placeth the comma, and calleth *Martine* a simpleman, *Iohannes Anglicus natione Moguntinus*: and saith *Martine* knew not whether *Mons* were in England or in Germanie, a friuolous excuse. But this thing *Iacobus Curio Hosseus* sometimes Phisition vnto *Albirs* Bishop of *Mons* and Cardinall, in his Chronicle he confirmeth it saying: After that the Saxons were

intus to vbi
uandis.

Ab authoritate
negatiue.

Vocatus de
Anglia
As many men
are called
John French,
John Holland,
John Ireland,
that neuer
were in any of
these Nations,
much lesse
borne there.

of Pope Fone.

ouercome by *Charles* the great, and reduced to Christianitie, there came out of England vnto Germanie, men learned, for propagation of religions sake, and amongst them the Father with the mother, great with childe of this woman: being banished, brought forth this daughter of hers at *Mons*, and named her *Gilberta*. And thence it commeth that she was surnamed of England. And I pray you what maruaile were it, if a matter so prodigious and hideous should be tolde of some one waie, and of some an other waie, of which the true men would set forward truth, and lyers would either conceale the truth, or depraue it?

They obiect that at *Athens* then was no studie of learning and Philosophie, they prooue it out of an Epistle of *Synesius*, who went thither in the time of *Theodosius* the younger, when there he found no Schooles. But *Synesius* doth not write that he found altogether none, not a flock, nor a heare, but not a handibredth, not eyght ounces of inches of learning, & that he found not such store there as he thought he should haue found. There were also then Colledges of Docters and Schollers, yea in other neighbor cities of Greece, at *Theffalonica* and *Constantinople*, where the studious, whom the same and former opinion of great *Athens* conceiued, had deceiued, might very well bestow themselves.

Obiection: The high Priests at that time did not dwell in *Vaticane* but in *Latherane*! what doth this hinder it, but that *Martine* should declare a truth? He dooth not say, that the High priest went forth in Procession from his palace *Vaticane* vnto *Latherane*, but frō *S Peters*, whose house then was there, without all controuersie, or I am slowly deceiued. From that house returning in his pompe, groned as mountains do, & brought forth a Mowse. It doth seeme to these wandering *Esaus*, that *Martine* was a most simple man, as one that writ many other fables: it dooth seeme to vs the contrarie, that he was a man of a noble stomacke,

Cardinall
Bellarmino
saith very ill:
Ne Gessum
quidam litera-
rum in tota
Gracia.

The true History

and true harted, not any fable, for else his Chronicles would not haue been written out into so many examplers and manuscripts, before any Printers were euer borne, in so much that in all the best instructed Libraries it might haue beene found. And then our *videtur* is so much the more auailable then their *videtur*, for because whatsoeuer maketh against them, that, they contemptuously and scoffingly with a nose of *Simon*, and crooke backed, are wont to mocke at, when with reasons they cannot confute it.

There is another *Martine* of the family of the Minorits, in his Chronicle to which hee giueth tytle. *The flowes of time*, pertaining euen till *Charles* the fourths time, that reporteth the same of *Ione*, adding this also, that she adiuring a certaine man possessed with a Deuill, demaunded when the deuill would depart, vnto whom the euill spirit verifiying, answered.

*Papa pater patrum, papissa pandito partum,
Es tibi tunc edam, de corpore quando recedam.*

Good Pope our Fathers Father, send forth our mothers mother,
And then from thee Ile start, when I from her depart.

I haue seene this Chronicle in written hand in Latine, and in the Germaine tongue, with types Imprinted at *Vlmes* in the yeere 1486. This notable woman (perhaps) esteemed that it would come to passe, that the very deuils and all, would be obsequious and obedient, to giue place to her, indeed as to a familiar, and well deseruing fauorite and minion of theirs. For as it is said, she writ a Booke of *Necromancie*, of the power and strength of deuils.

Francis Petrarch a man on euery side chiefe, I suppose they will not deny him to be of so sound iudgement, that betweene a fable and a history, he knew well enough how to discern, and to be of such grauity and vprightnes, that
what

of Pope Ione.

what he had suspected to be false, he would not haue sent it for a truth in open tables, to all after times and prosperities. Out of his Chronicle written in Italian, and Printed at *Florence* in the yeere 1478. this I translated into Latine, in the yeare of our Lord God 855. *Iohn English*, helde the High Priesthood two yeares, five months and foure daies. The Church was vacant for one month. He is not placed in the Catelogue of the Popes, because he was a woman: who in her nonage, of a certaine loue of hers, was brought to *Athens*, in the habite of a man, there in diuers studies and sciences, she escaped their knowledge and did prooue excellent. After when she came to *Rome*, shee ascended such a height of fame, that she was had in admiration with all men, whence it happened by concord & suffrage of the best, the supream honour of a Pope was attributed vnto her. Which thing afterwarde betrayed it selfe to the world.

In her time in the City of *Brixie*, three dayes and three nights it rayned meruailously blood: and in *Fraunce* appeared monstrous Locusts, hauing fixe winges and fixe teete, and teeth very hard, flying through the ayre admirably, which after were all drowned and suffocate in the Sea of *Britaine*. From whence the carcases of them were beaten to the shoare, and did so corrupt the ayre, that a great part of the inhabitants there dyed. This Petrarch dyed in the yeare of our Sauour Christ, 1374.

Iohn Boccace inwardest friend to Petrarch, both for his wit and for his similitude of study, and manners, another he, doth rehearse this *Ione*, and describe her, first called *Gilberta*, as he saith in his booke of noble women, Chap. the 99. which in these words he concludeth. To detestation of whose filthy whood, and contynuanee of memory of her name, euen vnto this day, the chiefe Priestes of the Rogation, with the rest of the Clergie, and people going to doe Sacrifice, they abhorre that place of her child, borne

The true History

in the midst of her journey, and omitting it, they decline thorough by waies, and streetes, and so that detestable place spurned at, reentring home, they end theyr journey which they began. There is also placed in a booke, to be seene, the picture and spectacle of the Child-birth of the Pontificall, with circumstances of Cardinals and Bishoppes, standing by, like Midwives or Nurfes. That same booke of *Bucaces* making, is turned into the Germane tongue, of a Phisition in the City of *Vlmes*, and Dedicated to the Duchesse of *Austria*, in the yeare 1473. Imprinted in the same Cittie, with olde Characters & rude, and with all the picture of her bringing forth her childe, To this doe agree certaine rimes consonant in Italian, out of an olde hande written booke taken, whose tytle is, *Historia de Donne Famosi*, and of famous Women.

Historia de Donne Famosi.

*Gionanni settimo, infra queste astute,
La secura gloria del Pontificato,
Administro con cure alto. &c.
E per in temperantia lei difeso,
Non fece a sua la finia, &c.
Un giorno achadde, e fu vicina al parto,
Una solennita, astimata e digna;
Onde conuien, chel suo termin coarto
Sic discoperto, in procession venire:
Doue a quel tempo il figlio in terra ha parto.
E con dolor fu vista partorire,
In presenzia del popol con tormento:
E l'vno l'altro, per vita finire.*

Interpretation word for word.

The seauenth, *John*, amongst these wily snares,

The

of Pope Jone.

The summe and glory of the richest Seate,
A *Jone* for *John*, did minister with cares,
And wanting temper did her selfe defeat,
Withouten cesse by her lasciuiousnes,
It fell vpon the feast neere lying downe,
Solempnity, high, holy, and of fame,
As ought her terme restraine, her triple crowne
Detect. To Letany all as they came,
Layd instantly her birth, vpon the earth.
With dolours doome how soone she was vnben? [?]
With peoples eyes how sore she was torment?
So he and she did dye forlorne in lent.

Anthony Archbishop of *Florence*, in the second part of his history, to the narration of *Jone*, out of *Martine* the penitentiary repeated, he weueth this same Webbe, saith there is a certaine signe of a marble Sculpture, in the way where this happened, placed therefor a memoriall of the matter. And to the matter, hee proclaimeth as a thing so wicked, so prophane: (yet not far from the Temple) this saying of *S. Paul*, *Quidam sapientia & scientia* ^{Re: prophana non procul phano.} *Dei, &c.* As if our good God had procured and perfected this punishment, not as if that wicked fiend the Deuill, foule and abhominable, had been the sole author of it: yet the end hee saith if it were true (as graunting) yet to none is there any preiudice by this of Saluation, because neither the Church then, was without a head, which is Christ, &c. yet he speaketh doubtfully, (in a plaine case) least a blot so filthy to the Church (otherwise pure) should not appeare to be abhorred.

The standing Image of which he maketh mention, the *Esautes* doe suppose that it hath not the shape of the woman and her infant, but of some Priest with his boy going afore him to Sacrifice, least otherwise they shou'd haue nothing to contradict it. The way that declyneth from the right

The true History

right way (as in all other matters) so in this, they doe take it to be the most commodious way for them to goe in pre-
 fession, whereas we doe heare by others, that haue with
 contemplation curiously behelde both, say this way is
 more commodious and shorter then the other. But some
 Monuments think this monument of such dishonor, *Monumentum*
quasi in the most memorable place of all others, is destroyed, abandon-
 ed and vnbound, now and a good while agoe: to abolish
 or to deminish her fame, with vs the Heritiques and aduer-
 saries to the Church of *Roome*, that doe so play on stages,
 and stirre it vp in this our time. As with all the visage of
 this popit or little Pope, mornit or little mome, in the Cit-
 ty of *Scene* in the primary, Church there made with a wo-
 mans face, with this inscription, *Femina de Anglia*. (But all
 English men defie her) and together with many other
 Popes, which are now a fewe yeeres past, eyther caldin, or
 remooued away as we heare.

William James Monke of Ecmundence neere to *Alcma-
 ria*, in a parchment booke now two hundred yeeres past,
 as far as I can coniecture written, doth containe the lines
 of the Popes in meeter, such as were vsed in that time to
 be composed, too too curiously even vnto obscurity, ther-
 in being obserued the number of Sillables, and the rithme,
 which such as they are, as touching this *Jone* accept I pray
 you,

*Prinsquam reconditur Sergius, vocatur
 Ad summa qui dicitur Iohannes, huic addatur,
 Anglicus. Meguntia iste procreatur, &c.*

The Lyons gone, the Seriant is vntoomb'd, *one calde,*
 To climbe, whom trauel had with child benub'd, *Jone fald,*
 Would flying fame, of her had neuer humb'd, *she fald.*
 Whom England nam'd, but *Mons* did bring her forth,
 Whom sentence yeelds, was more then womans worth,

By

of Pope Jone.

By Sex as sequence plaine demonstrate doth.
 Abbreauiate voice! though *Annals* doe exceed,
 Of her, of whom lesse said the better meede:
 She was the Queene *Amason* by our creede.
 But *Mons* her natue bowre relinquished, *And Grace,*
 She studious sought and schooles vnfinishe'd, *That Fleece,*
 Of Colchis learned men diminished. *One Peece.*
 Of Roome the walles, by her wit raise'd were,
 As musicke *Thebes* or *Athens Phrines* geare:
 Her sex exalted she was nere the neare.
 Tis said her seruant holpe her to a sonne, *The birth,*
 At hand, she climb'd a horse at noone: *Virgins,*
 Neere weeping Crosse Precession was begun, *On irth!*
 Enormity Gods shamed in our City,
 In Clements streete a childe borne without pittie?
 Both by Colossis buried nothing witty?
 Shal Poets know that Popes do in by hate, *Plaine-waies,*
 And loue by reason of this mortall fate: *By-waies,*
 And all we misse the way to heauen gate. *Noon daies.*
 O then denie that euer we so slided,
 And that her name is from our names deuided.

This Poet heere saying, *de qua breuius dicta minus ledunt*
 dooth insinuate that he himselfe is a shamed of this de-
 claration, and feares least some should bee offended
 with it, he adioyneth *Jone* to *Sergius*, after *Leo* the fourth
 was past.

In the Chronicle of *Albert* Abbot of *Stadens*, which
 endeth in the yeere of our L. 1255. lately Printed at *Hel-
 meslade*, he is named *Iohn* the seauenth, and a little after
John the nynth, there being left out and omitted *Jone*
 the cyght. *Otto* Bishoppe of *Frisfingens*, of equall age *Frisfingen.*
 with *Fredericke* the first, in his first booke, in his Cate-
 logue of Popes, placed *John* the woman in number the
 seauenth, as doth the Sculpture, and grauen Image at

D

Scene

The true History

Scene not farre Scene in Tuscany. Which diuersity and perturbation in
from Rome a famous City quaries, did altogether exclude this woman, others did con-
which *Brannus* clude and agree of her, but placed her in a sparie place di-
Captaine of the French built, stant out of order, as the Author of *Fascinus Tempo-*
for his olde sol-*rums*, the fardel of flowers hath, and as heere this Poet of
dies, and for theirs, doth intimate it was done.

But it is no more absurde, that such a Pontificall
his poer, *Anno* should confound the order of history, then that *Pontifex*
ante Christi *puer per a*, the woman Pope, with his Feminine name
aduentum 362 and nature should disturb all the Rules in Gram-
num, Lib. 3. mer.

In the antique Chronicles (*Augustiano*) written in
Latine hand I red this. Furthermore not farre from
that tempestuous tyne of the yeare of our Sauour Christ
855. there was at *Roome* a Pope *Iohn* the eyght, nam-
med (*quinulter*) a hee woman, yea that filthy harlot
Gilberta of *Mens*, ledde about in mans apparell: of
a certaine Monke of the Monastery of *Fulda*, both
thorough Greece and Italie, a beast moste littered, I
would say lettered, and moste learned, moste changea-
ble and crafty, Camelion like; escaped out, and in-
duced with a Pope-dooome, inscaped in the City like-
wife.

Raphael Valerianus in his Commentaries, Dedicated
to the verie Pope *Iulius* the second, was not asfeard to
write thus of *Iohn*: *Iohn Englishe* whome they call a wo-
man, in her dessembling habite, otherwise most famous for
learning, they say was overtaken in the way, where shee
brought forth a Childe.

Now let vs produce *Platina*: who albeit hee had try-
ed the cruelty, and seueritie of the Pope *Paul* the second
towards him: yet hee feared not to write of *Ione* vnto
Saxius the fourth, which story now as vaine these pield
fellowes doe reprooue, so farre were they from indyting
or

of Pope Jone.

or penning it, they durst not write a word of it: the which
hee confesseth is taken out of *Martine*, and because
they are induced before time, and recited as his, I will
not repeate them nowe, to which hee subioyneth
these. There are which obiect these two things. That the
Pope when he should goe vnto the Princely Court of *Leo*
terane, for detestation of so foule a fact, doth decline from
that way, of a set or consulted purpose: and for because
he would shunne the sight of such an error: whiles first
he is placed in the seate of *Peter*, which is bored thorough
with a round hole, that the secret parts may be handled of
the last of all the Deacons there.

Touching the first of these obiections, I wil winke at it:
for the second thus I thinke. That Seate to be prepared to
this ende, that he that is constitute, and ordained in such
a Magistrates place (for Magistracy wil soone shew what
a man is) may know himselfe not to be a God, but to bee
subiect to the necessities of nature: as for example, digesti-
on and such like, whence the seate is called meritoriously
A close stoole, this that I haue said is commonly carried a-
bout, but by vncertaine and obscure Authors, which I
therefore instituted, to set downe briefly, and barely, least
obstinately and frowardly, I should seeme to omit, that
which almost all men affirme. Let vs erre therefore with the
multitude, in this matter: albeit it may appeare that this
that I haue said, is out of those things, which may be, by po-
ssibility beleued to be true. Hitherto *Platina*, whose latter
words, whiles he saith *fieri potuisse*, do manifest why he said
Erroneum cum vulgo, least God wot, hee should offend his
Lords in affirming the story directly. But the cause of the
Popes declining the way, he confesseth to bee the young
childe of the woman High-priest.

But for the vse of the Stercorary stoole which he saith
is not conuenient, for such holines and diuine Pontificality
which y simple & foolish superstitious rout is of opinion
that

The true History

that hee stooleth nothing but *Ambrosia* which hee eateth againe, to be conuerted wholly into the substance of his deified body, which vulgar so religious opinion of Gods Viccar made of earth: O it is by no meanes to be diminished (no, no beware of that). Againe, if any necessities of humane nature remaining in him, were to be represented by any right: o it were more decent to doe it by a dishe of sweete meates, and by the receiuing of foode, then that that it should be done by egestion of the excrements. For by that Antecedent, this consequent would ensue, and come to light. That, *He that doth eat, he must stooles* so againe, *He that doth stooles, he must eat.* *Plinie* remembring (like the best remembrancer) of a story naturall to the Grasshoppers, maketh them to haue no wicket, neyther for a Cricket to void excrements by, he addeth with all, neyther mouth to eat foode by.

And when brother *Robert* the French Dominicane, in his booke of Visions, written 300. yeares since, doth report of this Throne to be seated in the Porch of the Pallace of *Laterane*, by which the Pope is tryed, whether he is a man and which he in an extasis or dreame, did beholde to be made of *Porphyrie* stone, such as others haue also exhibited vnto vs, haue seene it what it was: it is nothing likely that the Author of this common place of *Aiax* being *Benedict* the third, by who he saith, it was placed there, should riot so insolently and impudently withal, that he would prepare an instrument so precious, (out of *Nymidia*) and so splendid with all, to signifie so filthy a matter, so wit, the deiection of the belly. Therefore the *Esopites* haue commented (for what may not commentaries doe) vpon a more honest allegory of this Throne, and lesse vnclane: that is, they terme it an *Aiax* or *Siercorarie*, because it doth admonish the new Pope sitting vpon it, that he is made of humane dung out of low estate (being but poore Cardinals and Princes fellowes) out of humilitie vnto sublimity,

of Pope Jone.

out of minoritie to superiortie (as they speak) to be raised. And there vpon the Cleargie compassed about to him, to him, all tongues and Organes resound out of the Psalme: *He raiseth the poore out of the dust, and out of the dung he doth erect the begger, that he may place him with the Princes* (saye then about the Princes) of his people: VVe could admit the Commentarie & fiction, but that *Siercus*, *Aiax*, of whom forkes and scowpes and tumbrels, named dunke-finders, dung-fillers and dung-carters or carriers, are fitly deriued and called *Siercorarie* & *Sierquinie*, if of the earth it were called earthly, there were more tolleration, and a cleanlie similitude in the interpreter. VVherefore we do assent vnto their sent, as the truer relators, who do affirme that it is a relative vied, not vsurped, but made to trie the genitall partes. Yea and we are drawne vnto it (as we esteeme) by this argument, because oftentimes we haue heard in the Popedome, that the sacrificing sorte haue iested, and termed those manly parts (by the figure *Antoninias*) pontificals (for they make a high priest) truelie of none other cause, but that by these rightes well knowne to them, in which the most infamous Deacon of the Cardinall, doth handle that part of the new Pope hanging thorowe the hole, and dooth handle them, exclaiming *Habes* it were out of vse in times past this experiment to haue beene, by which they now approoue themselves, the roote of euill not to want, when as before their Priesthood they begat bastards, which done, those they had about them, some Cardinals, some Bishops, and called them the *Sonnes of brothers and of sisters*. This approbation of veritie *Iohannes Pannonius* Bishop of five Churches, dooth finely note in these verses.

*Unlocks the heauen gates? no Woman can assume,
That hath not made her triall in the ayre
Where emptie nothing is: none dare that seat presume,
Except some new Hermaphroditus boyre.*

O inexpected and intollerable blasphemie open to the world by Cardinall Bellarmine.

Ab infimo Diacono membrum attrahatur.

Per feculum educt.

Porphyre stone is that we call Marble, or *Lapis Numidicus* of the Romanes, indeed a stone out of *Namidium*, so named of the colour because it dooth glitter like Rubish or Iron or the priue stooles might be *perphretica* and *perforata* both even as they report.

The true History

Anthony Sabelicus dooth affirme almost as much as *Platina* saith of *Ione* in his ninth *Enead*, placing her as *Frisingenfis* did number, the seuenth of her name.

Jacobus Philippus Bergonie, of the familie of the Hermites, in his supplie of supplies of Chronicles, hath as touching *Ione*, some things not differing from these that *Martine*, *Platina*, and the rest do write: he saith, she travailed with child publicly, without a Midwife, and in the same place she dyed miserably with her child, and buried there without any honor at all, in whose place, saith he, *Benedict* the third was chosen. This Booke is imprinted in Latine at Venice Anno 1503. and there also in Italian, in the yeare of our Lord God 1540.

The like things are red in *Matthew Palmers* continuation of *Ensebius* and *Prosperus*, which beginneth at the yeare 449. and endeth in the yeare 1471. The exemplaric was Printed at *Basil* 1549. neyther doe they differ from this, which of this Pope the Duke of *Genoa* calde *Baptista Fulgosus*, of the same age that *Palmer* was of, noted in his Booke of Memorable sayings and deeds, set forth at *Basil* in the yeare 1541.

Trithemius in his Chronicles of the Monasterie of *Hirsau*, in the life of *Luiprando* the first Abbot, after other things, he speaketh of *Ione* the high Priest. They say that she being of a certain familiar of hers- mpressed, brought forth child in the open street. And for that many would not place her amongst the Popes, as it were abhorring the unworthy fact.

John Stella Priest of Venice, in his booke, the title whereof is, The liues of two hundred and thirtie of the highest Priestes, from blessed *Peter* the Apostle, euen vnto *Iulius* the fift of that name, and the Preface is to *Dominic*, *Crimane*, Cardinall there, and the same matters deliuered which *Philip* of *Bergonie* handled, touching *Ione* the Pope.

I haue

of Pope Ione.

I haue beheld a Historie booke ample and faire, and precious too, set forth at *Norimberge* in the yeare 1493. with Picture of Emperours and Popes, in which at the Narration of *Ione* the Woman Pope, was expressed the shape of the woman pontifically crowned, but for her *Rochet* pontificall, she had a garment woman-like vpon her shoulders, and for her triple Crozier and thrise crossed scepter, she had an Infant in her armes.

Naucleare Prepositer and Chauncelor of *Fabinge* in his great Historica'l worke dooth report no otherwise of *Ione* the eyght, then is of these afore, then that which *Martine* and which *Platina* do intimate.

Valerius Ansimus in his Chronicle dedicated to them of *Bernia*. *Ione* the woman of *Mens* climbing the pontificall seate, by her excellencie of manners and learning, left it by the infamie of her childbirth, and dyed.

Albertus Cranzius by his iudgement betwixt true & false, being a graue Historiographer, and Deane of *Hanburgh*, betwixt consenting & dissenting a Iudge, of all readers his monumentis worthilie, are much attributed vnto. He in a Catalogue of the Priests, stricte dooth note *Ione* in these words: *Iohn English* of *Mens* was a woman belying her owne sex, with an acute wit, with a prompt tongue, learnedly she could speake, in so much that she conuerted all mens mindes towards her, to the intent that she should obtaine the pontificall seate onely, one seruant had secre intelligence of her sexe, by himself made pregnant, compressed, it is said she brought forth at the *Colossus*, in the 2. yeare not expired of her raigne, in childe-birth she dyed.

Carthusiane the Author of the Fardell of times (as the wiser sorte doe iudge) not to bee contempned, placed *Ione* without the number of the Popes, with this description. That *Iohn English* by Syr-name, but by birth of *Mens*, is sayde to bee about those times, and she was a woman cloathed in habite of a man.

She

The true History

She did so proceed in diuine scripture, and profit withall, that none was found like vnto her, she was chosen to be Pope. But after being made pregnant with childe, when publicly she should proceed in procession, she was deliuered and dyed. And this seemeth to be the sixt Pope that had the name of sanctitie without any desert to this daye. And like others of them (obserue the veritie of this man) she was plagued & not placed in the Catalogue of Popes. Some trifle in this cause, that no Almaine should be chosen Pope, which appeareth to be false for *Carthusiane* the Monke dare say, yea that before *Ione* and before our age 800. yeares, there were wicked Popes, and well worthye the infamie of *Ione*. The same thing in this *Esautes* call age a man, may say of Popes much more wicked then these were both Horrible, blaspheming, and heresie, worthye of fire and fagor.

Baptista Mantuanus in his third booke of *Alphonsus* and discription of a place of *Tartarus* or hell maketh there *Iohn* the Pope hanging, an abominable matter expressed in verie sweete verses.

*Hinc pendebat adhuc sexum mentis a virilem,
Femina, cui triplici phrygiæ diademate muram,
Extollebat apex & pontificalis adulter.*

And seimeth her in the entrance of *Tartarus* in the first place of hell, as is fit for a Pope (before all other) which are there variouſly vexed, to hang with her adulterer and concubine, it is a maruell verilie that these falsaries do not relate and bring into their damnation booke cald *The expurgatorie index*. *Mantuanus* workes also which are so many stomaching the defiled Popedome of zeale and godlie indignation. Her *Carmichael* may see her performe her purgatorie without all deliuerie as well she deserues to do.

Neither may I omit here a riche testimonie of *Cælius Rodogunus*

of Pope Ione.

Rodogunus, a man of infinite reading, whome it appeareth nothing laye hid from, that was conteyned in bookes, of whose integritie and grauitie in iudging, so much the lesse men may doubt, because euery where in his worke he beareth a godlye minde, speaking reuerently of our Saviour Christ, which vertue to him and but a fewe more Italians, especially in this age is common. He in his fourth volume of *Antiquarie lections*, numbering learned women nameth *Ione*, what saith he? doe not we know that in *Chronicles* it is resolued: that *Ione English* onely from the beginning of the world al one, in the forme of a man, durst inuade the seat Pontificall of Rome, in the shape of a man, Yea verilie, and admit one of her familiars, who onely inwardest hit nayle on the head, knew the matter and the manner, was admitted vnto the bed and chamber, therefore vnto the bed chamber, and then shee with childe in the summe of dignitie and disdainfulnes, trauailed with child? This was done in the yeare of health, eight hundred, fiftie three. There is more fidelitie to be attributed to this man, yea and an Italian too, his testimonie, his affirmation more this matter, then to all the inficition, all the deniall of the *Esautes*, which Parasites and hierlings will doe any thing to demerite the altar, and say any thing for their Lorde and maister.

The *Chronicle* of *Iohn Lucidus* begun from the beginning of the worlde, vnto the yeare of our Lorde 1536. produced. And from thence he being dead, it was increased by a certaine Monke vnto the yeare 1575. And dedicated vnto a certaine generall (as they call it:) an Abbot, dooth present verilye *Iohn English* in the forme of the Popes, but not in the number of them: saying, *Iohn English* a woman, raigned two yeares, fise moneths, and foure dayes, shee is not put in the Catalogue of the Popes, and therefore the seate was then voide, vntill the

E

yeare

The true History

yeare of our Lorde 855. This Booke is Imprinted at *Venice* in the yeare 1575.

John Henald a Frenchman, of the state of the Church from the time of the Apostles vnder *Nero*, vnto *Charles* the fift Emperour (saith so of this Pope, as the rest of the Histories, and addeth, that this is a true figure of that great spirituall fornication of the Romaine Popes. And after this the harlot daily more and more, did manifest her selfe, and greater was the iniquitie of this commaunding seate laide open.

In a Germaine Chronicle in written hand, out of many Authors gathered by *James* of the Kings court (*Hon. König Hosen*) a Priest of *Argentine*, which beginneth God Almighty and euerslasting, &c. ending in the yeare 1456, in *Engenius* the fourth it is read, folio 110. *Joannes von Spens* was *Papst*, &c. *John* of *Mens* was a Pope two yeares and fife moneths, she was a woman Pope, &c.

The Chronicle of *Martin* in Germany restored, reteineth the very same altogether, which is in the Latine. The exemplaric hand writing that I haue seene, is absolute in the yeare 1429. distinguished, and lined with titles euerie where.

An other Germaine with greater letters set forth at *Augusta* in the yeare 1487, saies. *John von Spens am Rhein*, &c. *der was ein Weib*, &c. *John* of *Mens* vpon *Reigne*, was a woman: and it hath the verses, *papa pater patrum*, &c. repeated before. It is ended in *Sixtus* the fourth.

An other written at *Constance* with the proper language of the *Heluetians*, pertaining vnto the yeare 1400. saith, *Ein Weib hiesse Joannes von Spens was Papst*, &c. A woman called *John* of *Mens* was Pope, who dyed with child-birthe, which a Cardinall got in the yeare of our Lord 855. *Jahre*.

And

of Pope Jone.

And in another with somewhat greater Characters. Printed at *Vlmes* in the yeare 1486, there you may read *Der Keyser Arnolphus* (it seemeth it should be red *Lotharin*;) when *Cesar* or Emperour *Arnolphus* there was in that time a Pope that was a woman, & in the open streets of *Rome* there shee laide her yong one. This was such a shame to the Popes, that they shunne to come any more that way. This Chronicle dooth ende in the ouer-running of *Mens* in the yeare 1462. There are many Annales of this same stuffe, which I omit to prefer vnto you.

I would alledge more fresh writers, some as *Melancthon*, which is the author of *Chauons* Chronicle, *Robert Barnus*, *Peter Vreite*, *John Functius*, *Casper Hedion*, of whom is cited *Malleolus Tigurinus*, of equall age with the counsell of *Basil*, *Peter Paulus Vergerius*, sometimes Bishop of *Iustynople* (who in a peculiar libell to himselfe, painted forth and described this childe birth) with *John Bale*, and a whole Iurie of others, but that they are censured for Heretiques of the *Esauites* and of aduerse partie to the pontificall dignitie, and therefore their testimonie in this busines is both suspect and reiect. Yet one of these new writers they cannot reiect, *Pistorius Niderus* late an Euangelist, now a pontifist, whom verilie I doe not thinke, though in religion he is a Buskin, or rather a shipmans hole, with like inconstancie he will denie a Historie, and that written by him long agoe, and set forth: and me thinkes the *Esauites* should assent vnto him, being one of their owne flocke.

Amongst the writers of the *Actes* and *Iestes*, one hath escaped mee, The Compiler of the Anonymies, that is, without names, in whome this is read. There was likewise an other false Pope, whose name and yeares are not knowne, for shee was a woman, as the

E 2

Romaines

The true History

Romaines doe confesse, and of elegant fame and of great science, and in hypocrisie of wonderfull life: she vnder pretext of a mans habit, lurked, vntill she was chosen to be Pope, and in her Popehood conceiued with childe, and when she was great, the diuell in Consistorie court, publicly before them all bewrayed the deede, exclaiming *Papa pater patrum, papissa pandito partum*. To these aboute mencioned, and the like, or to the very same, their owne *Jesegrine* dooth mention of this Pope, in his Chronicle of two Languages, euen in the kingdome of the *Espanites*, set forth with Grace and priuiledge of the *Cesars Maiestie*, in the yeare of the Lorde 1564. whom their familiar friend, with what cauillations, or with what soysen or colour they could refute, saluing his estimation and honour, that he might not be offended (if he were liuing) they should perceiue it well enough.

Now therefore the verdict followeth: Let indifferent readers and arbitrators giue sentence. Whether of so manie Histories, by so many worldes continued and consented, we must beleue the affirmatiue of them, or the infection and negatiue of a few Freshmen, hyred as it appeareth therevnto, and whose profession it is by all wayes and meanes, with all force and pollicie, where the pontificall dignitie lyeth ouerthrowne, to raise it vp, where it is readie to slide (that is euery where) to vnderprop it, and for the most parte (Gentle Gentlemen) those whome I haue inluded were Historians, Priests, Monkes, or otherwise sworne to the Pope, or bound to him. Yet notwithstanding, looke what was comelie for a storie, they remembered, which of their Auncestors rather they heard, or of theyr superiours in Bookes worthy of note and remembrance, and fit for all posteritie, they thought well of, that they brought into their bookes and volumes of greatest account and authoritie without all respect of persons, nothing

of Pope Ione.

nothing then fearing the offence of the potentate, who (it may be thought) was nothing offended with this verity. No man euer before this time did deny this history, no man tooke it greuously, no man contradicted it, no man call it in question, it being Dedicated to the very Popes themselves to the Cardinals, to the Abbots, by the Authors of this story. And these for the most part were Italians, neighbours to the great Pope, and therefore more worthy of our belcfe in this, for that they might sooner and easier get notice of these matters, then other strangers, both by the relation and report of theyr seniors, as also by the Libraries neare at hand.

We haue shewed you before, that *Martine* was not the first Preacher that bewrayed so bad a cause, and betrayed so good a one, as this (God wot) is. But if he were, shold therefore it be thought fained or vncertaine? By such an *Enthy-mema*, or by the like *Silogisme*, this might bee concluded. *Herodotus* doth first commemorate the warre betwixt *Cyrus* and *Cresus*, Ergo it is a fiction. *Swetonius* first doth vtter the portent and hideous (not hidden) wickednes of *Nero*, Ergo they are not to be beleueed.

Before *Moses* time, the horrible Sodomites sinned, shamed, and punished, was not extant nor described; who after foure hundred yeares, at last was commaunded to writing, is it therefore a doubtfull matter? Certes by this meanes, detraction and back-calling, of most matters done before our memory, which out of writers and monuments of olde we learne, may shamefully be vsed, then nothing certain, but what our owne memory holderth, shall euer come to light.

O you *Espanites* doe you arrogate vnto your selues such sagacity, such intelligence, so confident, so impudent are you, dare you peck out y^e eyes of *Ianus*, the eyes of the *Cor-nix*, whom no *Ciconia*, no Crane dare pcepe at, as the proverb saith? What thinke you, *Petrarch*, *Bocace*, and such like,

The true History

like, were so dull of eye sight, theyr noses bitten off, that betwixt a similitude and a truth, and a fablement, they wanted skil to discern, to light and vaine that they would set open to all after times, things that should seeme to carry forme and shape of lyes.

Will you alone, may dare you argue of falshood and reprooue of lying, so many Bishops, Princes, so many Academies, so many Citties, and their Libraries, in al which, this story is red? You obiekt that for the most part they, those Authors, doe speake doubtfully, referring ouer the matter to a dubitation, *Aiunt, Fertur, Scribitur, Aseritur*. Are not men wont to say so, especially of things very strange, vnexpected, vn hoped for, prodigious, and detestable? Which they did for this cause, (no doubt) that they might shewe themselves wishing, and willing well, that no such error, such contumelye, should befall the Capital of Rome, the head Church vpon the earth, & to the sanctified holy, and holy sanctified counsell thereof.

Omniprius they oppose against it, as if y^e Authority of such a Monke, and fellow seruant vnto you, of that Priesthood, especially in that tempest (betwixt vs) in which your owne & your companions, fraud of olde, your wickednes, your heinousnes, is detected, is chanted alowde, were of force to refel, and oppresse, so inueterate integrity of religious men, so consonant tradition of others. You oppose likewise *Auentine*, who coniectureth that the matter was otherwise. This man was graue & historical and nothing vaine, yet of him more suspicion may be made, that he in fauor of *Marcellus* *Langius* Archbishop of *Salzburg*, Cardinal & legate of the Apostolick seate his great *Macenas* diuerted the intent of this story to an end contrary then ought, especially in that time, whē as then the Pontifical kingdom began to fauor like carion, contemptible & spewed out of *Germany*, for which cause, & for defence of it, & to deck & trim vp againe the buried corps of Popery, Cardinall *Langius* was sent

of Pope Fone.

sent as Legate. But what should I now so long stand, what matter of worth, is it in this prolixity of words, shewing & conuincing, that *Iohn* the 8 Pope was a woman, & a broody woman too? Verily this efficient cause. That I may giue document of study, & teach the cominalty of the windines & waser learning of the *Esauites*, hyred, instructed & Emprasted forth to conferue, with instauration the Pontifical authority & tyranny chiefly, now swaying (or swagering as they nick-name it) in *Germany*, heare vnto which one & onely end al their poisoned rumors (and all Sophistication) all their minstrell-like diligence, histron-like labours in Churches and schooles doch respect, belong and tend: seeing so consfised and manifested verity, with so many testimonies confirmed, they labor to pluck vp by the rootes, to euert and peruert, where they esteeme any faith remaineth for them, or any credite in the matters of religion, in which busines of Christian health, they challenge the Magistracy to belong chiefly to them.

Verily they haue rased out of all books which so many euery where in Libraries were found, & haue blotted out of the minds & memory of man, this Pontificall vncomehies and shame, this opprobrious euent, videlicet. That the societies and sages of the Catholique Church of Rome deceived once (& neuer but once) of their spirit so holy, chose a high Priest of the feminine gender instead of the Masculine. O but how wil they excuse & abolish other errors of their holy of holies to wit, vn hallowed errors, yea & in voluntary cases, wherein they elected improbous, vnchast, incestious, impure, credulous & incredulous Popes, replenished & fulfilled withal the genders of wickednes, all the species of holines, instead of chaste, and milde, and holy, and good Popes? *Sergius* for one he did so rauinously intrage, (with *Salomons* shrewd passion, anger) the bird y^e oftē lighteth on, but should be kept from building in the tree, that he hated his Deecessor *Farmosus*, whose competitor & Emulus

he

The true History

he had once bin for the Papall attire and dignity, being in his grace, (the mansion house of the dead) which the Ciuill law doth neuer alowe so to open, he drew him forth of his Sepulcher, in which he had slept eyght yeares, beheaded him, dismembred him, and so cast the headles trunk into the thier of *Tibris*.

John the 13. was slaine taken in adultery without the City, by the husband of the adulteresse out of hand, in the tenth yeere of his raigne, in the yeare of our Sauour Christ, 964. *Siluester* the second, mighty and execrable, had a familiar Diuel in a Brasen mans head from whom hee had answeres, and at length when he was mislifying, saying Masse in the Vestry, a place calde *Ierusalem*, with a present Feauer, he dyed.

Hildebrand, that Firebrand (which is *Gregory* the seauenth) whose Pontificall vertues, Cardinall *Bonne*, who was his inspector, and arbitrator of his iestes, and *Auentine* likewise doe Preach of, how great he was in magicke, how many Popes before him he did to death, what bloody and capitall hatreds hee exercised against *Henric* the fourth, whose life both for this life (and otherwise besides) he laide traines enough for. The Emperor was commorant at *Rome* a while, with his Empreffe, where in the Church he vsed to be at their holy exercise, and there to pray, and vpon a beame ouer him, this holy Father commanded great stones to be placed, and so to be cast downe sodainly vpon him at prayer. Whiles the minister of this wickednes was on the beame ouerladen with stones, and the burden great, the beame brake, and so he fell downe with it, and was crushed to peeces.

This immane disturber of the Germane Empire, *Hildebrand*, who came in like a Lyon raigned like a Fox, and dyed lyke a dog, as all the true historiographers doe resolve of him.

Alexander the sixt, a Spaniard, his elogies are celebrated

of Pope Ioue.

of *Guichardine* (Leiuetenant to the Pope) and amongst other things, with what loue he embraced his owne daughter, and his two sonnes, euen that he was vsed to incest the daughter himselfe, drawne from her husband, to whom he had married her before, and had his two sonnes his riuals, both wittingly and willingly (horrible to be spoken). And how that one brother slew the other in the night (worse then the Catelnies did, for their murder was not incestuous) & that because both in their lusts, as with all in other manners, the one had prelacy and superiority aboue the other, being thus slaine, the Father fished for him that was cast into *Tibris*, this only way of fishing shewing himselfe and none other deuise, like vnto a fisher for men. He dyed by a draught of poysoned wine, which was provided for certaine Cardinals to take them away from amongst men, in a Garden Banket in a Bower, the poyson was giuen to him by one that waited, the flagons being changed by error of the seruant that attended.

Paule the third whose name before the Priesthood was *Alexander Fernelius*, how horrible and libidinous, whoredomes, incestes, murder of parents, witchcraftes, prodigious and betraying of men, are well remembered of him? These and others like to these, with many, euery where in the acts of your Popes are read, and shall for euer be read, how many expurgatory index focuer you make, wherein you would periwade that they are false, euen now at last to approoue the explete & sanctified innocencie on euery side, and the sanctity of *Hierarchie*. Conuince you therefore of like falsity, the Authors of the History of *Ioue* the Pontificall.

Laurentius Valla no stranger, but borne in the City of *Rome* a Canon, his reprehension of Popes of his time as libellall, so true and very true, that if you deny it, yet we and many other, neyther haue doubted nor euer will doubt. I say, (quoth he) and I exclaime (neither will I feare men be-
ing

The true History

ing accustomed with God) not one in my time, in the Pope-dooime, was eyther faithfull dispensator of the mysteries, or wise, who are so farre from giuing bread, that they giue a baite vnto the familie of God. The Pope himselfe, now wars is pacified, doth bring in warre vpon his owne people, and soweth discord betwixt the Citties and the Princes. The Pope both thirsteth after other mens goods, and supbeth vpon his owne treasures. The Pope maketh profit, not onely of the common wealth, but also of the Ecclesiasticall wealth, and selleth the holy Ghost. And when he is warned of this, he denieth it not, but openly confesseth it, and glorieth in it, that it is so lawfull for him, vpon any reason to make sale of the patrimony of the Church, endued and giuen him by *Constantine*, to wrest it from any the occupiants of it. As if it would come to passe that it so being vsed, the Christian religion, would thereby become more blessed by it, and not rather as it is more cursed with all wickednes, luxuriousnes & libidinousnes oppressed, if possibly it may be more oppressed, and if any farther place of misery be remaining. Thus *Valla* feared not out of a Godly stomacke, all perill neglected to exprobate the papacy, to hit the in the teeth in his time, now 140. yeares ago, so vncorrected euer since, that dayly it is made worse and worse, and worse is like to be.

Reprooue if you can, that which *Iouinian Pontane* a man of your religion, but otherwise verily, more simple, & more sincere in his writings of Popes and Cardinals then you are, hee writ a Dialogue of *Charon & Mercurie*, if perhaps you haue not the book at hand, thus it followeth.

Charon. I pray you do not the Popes & Priettes theselues meete with this wickednes? albeit of all number and sorts, and orders of creatures, where daily I am carried about, I see no men of worse note, and marked with such filthy markes. *Mercurie*. Indeepe no men are lesse carefull for true religion, because they are as such who are carefull and

of Pope Ione.

and whose endeour it is, to amplyfie their private wealth to heape vp monie, and in feeding their carcases, to be well occupied, and yet whereas too too wretchedly they are couetous, yet no men eat more daintilye, nor clothe themselves more wantonlie then they do. Of late a priest a Cardinall sent his Cator to buie a Woolfe fish, or a Pike, and because he spared the money it being deare, for the price was three score crownes. O with what reproche did he reuile him, and had almost forbidden him his house as a seruant nothing carefull of his maisters life. And *Charon*, that you should not mistake me, they terme that life now, which heretofore was called death, the appetite. An other priest also of the same Colledge dying, bequeathed vnto a Minion of his, thirtie thousand crownes. *Char*. O would I wanted eare, rather then to heare these things! Shall any mortall men suffer such wickednesse to passe, and cannot punish it? in superstition are they holden, &c.

Confute if you can the dialogue of *Erasmus & Husen*, so noble, so notable, in writing, depainting out the manners of your *Iulius* the second, and such actes: that when he was dead, the gates of Heauen, which with his owne keyes he was wouite to set open vnto other men at a price for money, he could not vnlocke for himselfe, and *Peter* would not open them to him when hee knocked, that he might go to hell beneath with his company, and his whole court of garde being excluded.

Resell if you can these (or expurge) with true arguments and reasons) the actes of these high Priests repugnant vnto the actes (God it knowes) of the Apostles, as one end of the diameter is vnto the other, the Axeltree of the world the East vnto the West, which are of *John Bale* of England

Exolets. They are men that haue bin wanton boyes and are growne out of vie, by reason of age, of which kind not a few these *Exolets* (for so the *Syrrens* terme their princes, as the Sunne rising they make their God, and the Papists doe call their Pope a God, *D. deum nostrum papam*) these are ment by *Pontanus* heare. But o set were they now

serued, which flow so out of kinde euery where, as *Alexander Seuerus* plagued them whom his predicesor *Hiclogabalus* kept, hee sent them all to shipwracke to the Ilands, Read *Cicero pro Milone*, and *Herodian lib. 5. Clodius* *Si secum, semper cortis, semper exoletos, semper lupas ducebat*, filthye wanton Boyes, and greedie Shee wolues, that is, Common whores.

The true History

set forth, all which a Christian man, yea an Ethnick onely wel mannerd, would feare to here them read. Such a sinke of wickednes, and for the most part of Popes, thence from *Iohns* trauaile with childe, vnto this our age is to bee felt. If such like you indeuour to purge, what else do you seeke, but to wash a Negro to be white? Seace you therefore fro hence forth to cast a miste before mens eyes, and to sell smoake for fire in such a world fit for *Augus* many eyes, as this. Leauē off, leauē off, to stufte with strawe, and deck vp your throne of Antichrist any more in vaine, vnlesse your selues meane to inioye such flatterie: by such deuises and aduises, you would perceiue, receiue, and take more easilie from your Patrons, the commodities of this present life, feelinglie, being honored with the opinion of sanctimonie of your disciples, boyes and yong men, and of the satuate common people, indeed many of them being *Asi- du* riche, whom your adulatorie ould songes do please. All which, if you deeme them more acceptable then Christian veritie, sinceritie, and blessednes: holde on, holde on, to lie, laugh, flatter, and face, to simulate and dissemble, to playe the Histtrions, to abuse religion vnto cursed fraude, vntill ye trie at last that God will not be deluded, if happely you will differ in this one and in all, from your *Coryphaus*, and from his purple mantle crew, to shynke there is a God, who bringeth all humaine soules vnto the vniuersall iudgement after this mortall life. To him be all honor and glorie both now and euer, Amen.

*Trino & uni sit omnis laus honor
& gloria. Amen.*

T. B.